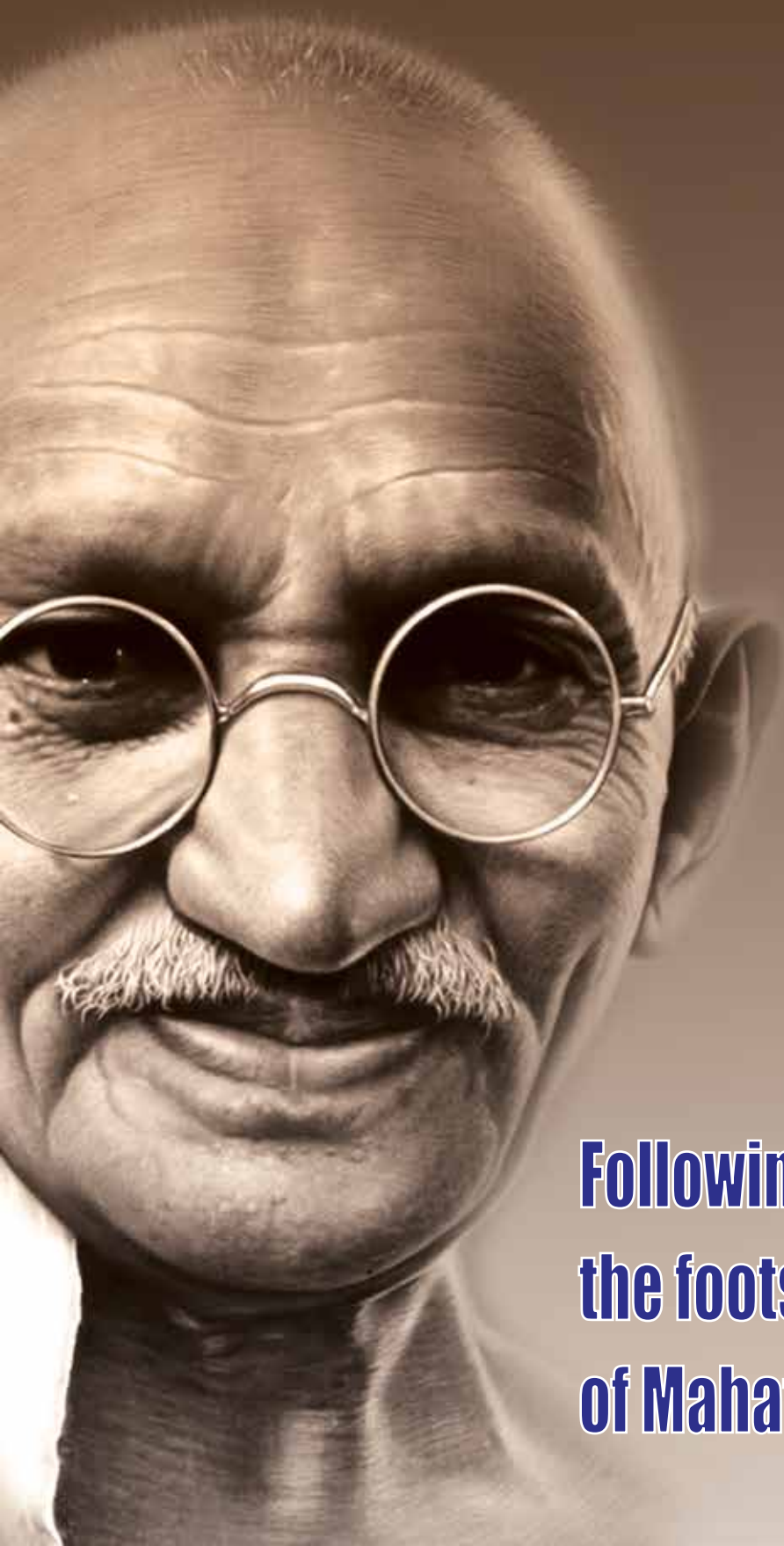


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Following
the footsteps
of Mahatma..





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Following the footsteps of Mahatma...

“If my dream is fulfilled, and every one of the seven lakhs of villages becomes a well-living republic in which there are no illiterates, in which no one is idle for want of work, in which everyone is usefully occupied and has nourishing food, well-ventilated dwellings, and sufficient Khadi for covering the body, and in which all the villagers know and observe the laws of hygiene and sanitation such a State must have varied and increasing needs, which it must supply unless it would stagnate.” wrote Mahatma Gandhi in Harijan in 1938.

His dream was not limited to only political independence of India, but had a vision of *Sarvodaya*- upliftment of all.

Karnataka takes pride in realizing Gandhiji's dream of village republics by introducing Panchayat Raj System decades ago, which was later adopted throughout the country. His belief in self reliance as the key to rural development has inspired many to take up khadi and village industries, promote agriculture, animal husbandry and many other sustainable models of development.

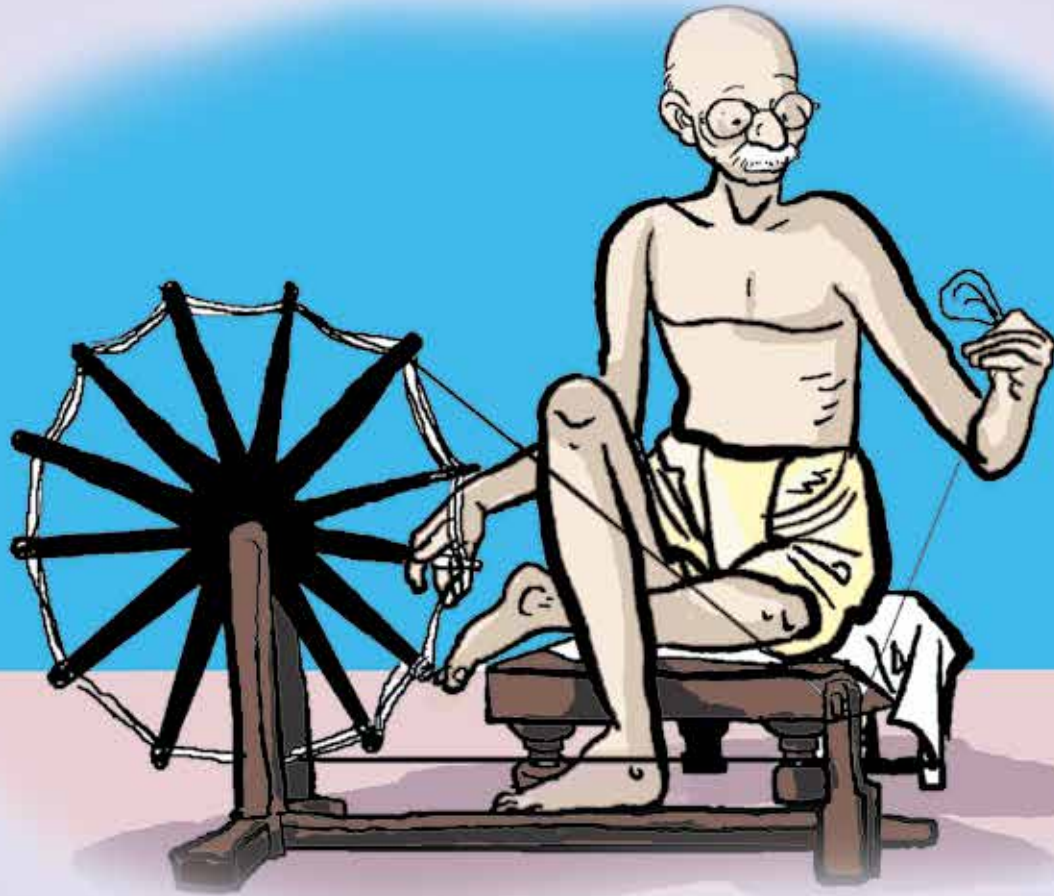
On the occasion of Gandhi Jayanthi in October, the Department pays tribute to the father of the Nation by throwing light upon some of such premier institutions in the State, which are trying to follow Mahatma's footsteps. I hope this will inspire many more to strive for “*Sarvodaya*” and also to join hands with the Government in realizing his dream of Gram Swaraj.

The Department of Information and Public Relation has been appointed as the nodal department to observe Gandhi Jayanti. The Government has instituted Gandhi Seva Prashasti to honour the Gandhians in the State. Chief Minister, in his Budget 2016-17 has announced to construct Gandhi Bhavans in all districts to propagate Gandhian philosophy to the masses.

The Department has been instrumental in publishing various books on Gandhian philosophy and distributed them to the students and general public for free. Department has also held publicity campaigns on these subjects. Gandhi Special issue of March of Karnataka is one such effort by the Department.

-N.R. Vishukumar

*Editor in Chief, March of Karnataka
& Director, Department of Information and Public Relations.*



Gandhiji's World-view for Humane Sustainable Development

In the contemporary scenario of globalisation, privatisation and liberalisation, the ideal of Sarvodaya is of crucial importance in protecting the nature, diversities, livelihood, rights of the people in order to achieve a fair, equitable and eco friendly development that is humane and sustainable. The ultimate lesson from Sarvodaya is : “the good of the individual is contained in the good of all” writes Vinith Rao

Today, even after 68 years of his martyrdom, Mahatma Gandhi, who lived in the first half of the last century, is regarded as one of the greatest men of all times in the human history. His humane greatness which was widely recognised during his lifetime, has not in any way faded from our memory even in this part of the 21st century where the past and the present quickly becomes irrelevant within a day's span! Yet, today and surely in the days to come, the relevance of this humane visionary and the practical Mahatma will be deeply felt as the crises stricken humanity today is at crucial crossroads and is longing for an eternal guidance towards Peace and Happiness. Thus, in spite of all the academic debates and the chaos of the sharp polarisation in valuing Gandhi, we see the people at large, belonging to all age groups and all walks of life, irrespective of their cast, creed, colour, class, status, nationality and pride are turning towards the teachings of Gandhi in order to find solace by getting solutions from what Gandhi practiced and preached. This explains the timeless relevance of Gandhi and also implies the timeless



essence of the core values from which Gandhi derived the inspiration. As a result Gandhi is being studied all over the world as a friend, philosopher and a role model whose teachings could / can potentially guide the humanity safely out of the tough tangles of the present day crises through a humane and sustainable medium of friendly transformation of a mere living into a purposeful better living.

It is with this hope of certainty, that the seekers, scholars, spiritualists, philosophers, scientists, economists, environmentalists, activists, thinkers, management experts, policy makers, social workers, advocates of sustainable development, and the members of the civil society are keen on studying Gandhi's life which itself is a timeless message and an open book, lively enough to converse with the person who pursues it!

As the awakener of the conscience and consciousness of India and the mankind Gandhi was practically everything for the common folk! He was known and regarded by the millions as they used and use these epithets: Karmaveer, the Mahatma, Dharmaraya, Satyamurthi, Bapu, 'Father of the Nation', 'Seer of

Satyagraha' 'Seer of Sarvodaya', Yugapurush, Yugabdikpurush / 'Man of the Millennium', and many more to be found in the literary circles and folklore. The academic circles termed him in eulogy as the 'Father of Humanitarian Politics' and 'Father of Humanitarian Economics'. The world community saw in him 'A Humane Statesman' who is the 'Apostle of Peace and Non-violence' and a 'Champion of Liberty'. Bahurupi Gandhi of the popular discourse and the multifaceted and humanitarian Gandhi of the academic discourse, along with the historic Gandhi seen with his simple life, noble ideals and far reaching thoughts and actions are of great importance for us to understand what he actually meant for the nation and the mankind. The totality and completeness of Gandhi's life and message can be understood from the way the great Albert Einstein eulogised him. On the occasion of Mahatma Gandhi's 75th birthday Einstein said, "Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth".

Gandhian Worldview on Better Living: Sarvodaya

If at all the collected teachings of Gandhi entirely fades away from our memories... then, still there would be one word that can remember, restore and retrieve each and everything that is Gandhian! That is 'Sarvodaya'. Sarvodaya is the epitome of the Gandhian Worldview or Vishwadrishi or WELTANSCHAUUNG.

Sarvodaya, is a simple term with immense meaning as 'the greatest good of all', is the highest manifestation of Gandhi's philosophy that is sanctified by the humane essence from all the religions, all inclusive, like the Upanishadic lore. It is both a practical philosophy and a realistic worldview that considers each and every aspect of human life and the ecosystem encompassing all that is concrete and abstract, seen or unseen but felt by the senses. Thus Sarvodaya is truly a product of 'Cosmic consciousness' or Vishwaprajna which may be termed as the highest form of worldview with practical emphasis on the individual and society making it relevant to all times.

Everything that Gandhi professed and followed stood on the basic foundation of Truth



and Non-violence. They were the core values of everything that was Gandhian. On that basis evolved the Gandhian concepts of Anna (food / nourishment), Jnana (knowledge / awareness), Prema (love / compassion) and Bala (strength) as the four pillars supporting the constructive humanitarian programmes of Gandhi. As a key word to Gandhian philosophy, the term Sarvodaya makes us to remember and reflect all the teachings of Gandhi. To start with, it makes us to remember the eleven vows: Nonviolence, Truth, Non-stealing, Self discipline, Non-hoarding, Bread labour, Control of the palate, Fearlessness, Equality of the religions, Use of locally made goods (Swadeshi) and Removal of Untouchability. Then, it also manifests as the end and intention of the Constructive programme that aims for Communal Unity, Removal of Untouchability, Prohibition, Promotion of Khadi, Development of Village Industries, Sanitation, Nai Talim or Basic Education, Adult Education, Empowerment of Women, Health and Hygiene, Giving importance to Provincial languages, National Language, Economic Equality, Cause of Kisans, Labour, Adivasis, Eradication of Diseases (Leprosy, TB etc), and Student programmes... Hence Sarvodaya encompasses Antyodaya (uplift of the weakest), Swasahaya (self-help), Swaavalambana (self-reliance), Swarajya (rule of the self, self discipline, local self-governance), Madhyavarjana (prohibition / de-addiction), Self-reliance, peace, nonviolence, equality, harmony with nature, Sarvadharmasamabhaava (respecting all religions), brotherhood and goodwill, all aiming for the universal welfare unto the last as in Ramarajya. It is remarkable that people and environment matter the most in the Gandhian model of development that is exemplified under the umbrella concept of 'Sarvodaya'. As an action oriented development model based on nonviolence and cooperative constructive programmes. It implies all-round material and spiritual development of each and every individual and ensures healthy and holistic development of man and society without harming the environment. In the contemporary scenario of globalisation, privatisation and liberalisation, the ideal of Sarvodaya is of crucial importance in protecting the nature, diversities, livelihood, rights of the people in order to achieve a fair, equitable and eco friendly development that is humane and sustainable. The ultimate lesson from Sarvodaya is : "the good of the individual is contained in the good of all."

Gandhian Actions in Karnataka:

Since his very first visit to Karnataka in 1915, Mahatma's dearness towards Karnataka could be felt in his words and actions. During his numerous visits thereafter including his during Presidentship in Belagavi Congress in 1924 and upto his last visit in 1937 to Hudali, Mahatma Gandhi preached and initiated several constructive movements of which Removal of Untouchability, Communal Harmony (Sarvadharmasamabhava), Swadeshi, Khadi, Grama Swarajya, Prohibition /





Temperance (Madhyavarjana) and Goseva were of much importance. In the Gandhian era, the masses too followed his teachings and participated in the constructive activities for self-help, self-reliance and for the societal good.

In the present times we find success stories of many institutions in Karnataka that have been treading the Gandhian path and upholding the timeless relevance of Gandhi through their actions. Dharwad Taluk Kshetriya Seva Sangh of Garag and Karnataka Khadi Khadi Gramodyoga Samyukta Sangh, Bengeri, Hubli, have been the pride of India by manufacturing our National Flag. In Dakshina Kannada, Shri Kshetra Dharmasthala Rural Development Project and Janajagruti Vedike of Belthangadi, have been upholding the Gandhian traditions of rural development, prohibition/temperance by organising de-addiction camps. So far they have organised 947 Camps and helped about 75,000 people across the state to get out from various addictions. The SKDRDP has immensely contributed to Rural Development and the emancipation of women by organising Self-help Groups. Likewise, in a place called Hudali, that was very dear to Gandhiji, the Khadi Gramodyog Sahakari Utpadaka Sangha has transformed the lives of many people through the Gandhian model. BAIF has been working to promote sustainable livelihoods. We also have the Gudleppa Hallikeri Gandhi Grameen Gurukul at Hosaritti village in Haveri district that has been imparting basic education following the Gandhian principles and discipline. And more importantly the Budanavalu Movement initiated by the eminent theatre personality Shri Prasanna has rekindled the Khadi movement as a spirit and concept representing the humane sustainable way of life. This idea not only promotes cloths but also essentially conserves and promotes indigenous knowledge, agriculture, crafts,

products, livelihood and culture. With all these Gandhi certainly lives in Karnataka!

Conclusion:

Gandhian concepts in their practical convergence at a point called Sarvodaya, makes it the most holistic, people centred, eco friendly, and feasible development model that is sustainable and humane. But, we cannot deny the reality that we have galloped towards the other direction moving far away from the Gandhian way. We are at a junction of crises from where we cannot come back! At this point we can only think of deliberate change in lifestyle, attitude and policies, so that we can take the lessons from the Gandhian model of development to gradually improve the conditions and conserve the inherent resilience of the humanity and eco-system. The accommodative and assimilative nature of the Gandhian model makes it easy to imbibe and implement its strategies and means for the betterment of the present day situations. Finally, total Gandhian revolution or a Gandhian model of development or Sarvodaya is impossible unless the individual and the society become free from Seven Social Sins' according to Gandhi:

*"Politics without Principles
Wealth without Work
Commerce without Morality
Education without Character
Pleasure without Conscience
Science without Humanity
Worship without Sacrifice"*

U. VINITH RAO is Co-ordinator,
Gandhian Study Centre, MGM College, Udupi- 576102.





The Gramodaya training centre at the BIRD-K campus at Lakkihalli near Tiptur.



Dr. Manibhai Desai

BAIF Institute of Rural Development: Carrying forward Gandhian principles of Gram Swaraj

BIRD-K, the non-political, secular and professionally managed organization is committed towards realizing the Gandhian dream of “welfare of all”.

Sibanti Padmanabha K.V. explains how BIRD-K is carrying forward the Gandhian principle of Gram Swaraj in the State.

Life was just miserable for the farmers of Upparahalli, a village in Chikkanayakanahalli taluk of Tumkur district. They toiled hard but they could hardly smile at the end of the day. They thought, agriculture, could no more be a reliable source of their daily bread.

Well, this is a decade-old story. If you visit the village now, you will be surprised to see a completely different picture altogether. You will see at least hundred self-reliant families beaming with smiles and confidence. Upparahalli has witnessed a paradigm shift with the introduction of organic farming and a reinforcement of traditional knowledge and modern techniques.

Every villager has become an expert in vermicomposting, preparing Jeevamruta, bio-pesticides, liquid fertilizers and Japan-model organic fertilizers. Brinjal, tomato, beans, bitter-gourd, ladies finger, radish, snake gourd, angular gourd... you ask for it, and you will get it in each courtyard – everything grown organically. “We are happy today. We are sure nothing will fetch us more income like vegetable. We now believe that only agriculture will save us” say the villagers.

Interestingly, this is not the story of only Upparahalli. You will find hundreds of such villages across Karnataka chanting the mantra of self-reliance. And the strength behind such confidence is BAIF Institute of Rural Development – Karnataka (BIRD-K), a non-profit organization that has been striving towards realizing the Gandhian concept of Gram Swaraj.

True to its vision of “building a self-reliant rural

society assured of food security, safe drinking water, good health, gender equity, low child mortality, literacy, high moral values and clean environment”, BIRD-K has been following the footsteps of Mahatma since its inception in 1980. Gandhiji’s principle of Sarvodaya is well-reflected in the mission of the organization, i.e., “to create opportunities of gainful self-employment for the rural families, especially disadvantaged sections, ensuring sustainable livelihood, enriched environment, improved quality of life and good human values.”

Gandhian roots

The very origin of BIRD-K lies in the Gandhian dream of prosperity of rural India. In fact, the story of its birth can be traced back to the Nature Cure Ashram of Mahatma Gandhiji. It was in March 1946, Gandhiji established a naturopathy centre in Urulikanchan near Pune in order to improve the quality of life of rural people, and entrusted the responsibility of continuing its activities to Manibhai Desai, a youngster active in freedom movement. Manibhai Desai used this opportunity to promote community development and sustainable livelihoods in and around the villages of the Nature Cure Centre.

Based on this successful experience, he established Bharatiya Agro Industries Foundation (BAIF) in August 1967 as a Public Trust, and motivated farmers to take up agro based development as their business enterprise with sound management practices. In 1989, BAIF was renamed as BAIF Development Research Foundation to refocus on development research for rural prosperity. Today BAIF is active in 16 states across India through its various associate organizations, and BIRD-K is one among them. BIRD-K was established on May 13, 1980 in order to extend the BAIF mission in Karnataka.

Since then, BIRD-K, the non-political, secular and professionally managed organization is committed towards realizing the Gandhian dream of “welfare of all”. Cattle development was the initial preference of the BAIF since Dr. Manibhai thought dairy husbandry could be the easier and effective way of involving the rural mass in the development process. The programme was expanded to conserve natural resources for promoting holistic sustainable livelihood, while ensuring women empowerment, improved quality of life and environmental conservation. BIRD-K is based in Tiptur, 150 km away from Bangalore.

Dream of Gram Swaraj

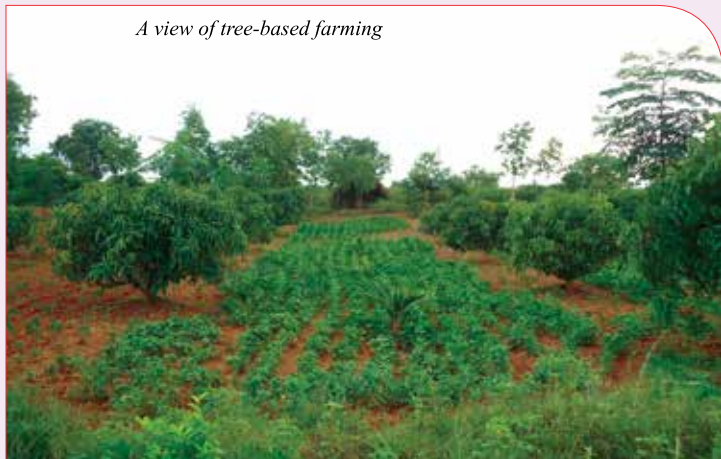
The Gandhian philosophy of Gram Swaraj has



The participatory approach- a villagers' meeting



An infertility camp as part of the livestock development programme



A view of tree-based farming

been well articulated by the activities of the BAIF. Mahatma used to emphasize that “Gram Swaraj is the pathway to Poorna Swaraj” and also stressed that rural development must be based on the principles of Sarvodaya and Antyodaya, i.e., a win-win situation for everyone in the village. As an effort towards realizing this dream, BAIF has been making all efforts to make the villages self-reliant.

As renowned agricultural scientist Dr. M. S. Swaminathan writes, the Gandhian model of rural development has three major components, and the BAIF has been successful in bringing those components in its development approach:

Conservation and enhancement of the basic life support system comprising soil, water, biodiversity and climate.

Improvement of on-farm productivity and profitability through sustainable agricultural practices.

Generation of additional market-driven and value-added non-farm sources of income.

“It is this Gandhian approach that has made us to focus on creating sustainable livelihood in villages, climate resilient initiatives, women empowerment and gender equity and community health” says Mr. Pandit G. Patil, Additional Chief Programme Coordinator of BIRD-K.

Local resources

“Late Manibhaiji felt that one has to approach the villages with a neutral mind, without a pre-conceived idea and try to learn from the rural people. Each village is a different entity and we need different approaches to solve their problems. To make our programmes more participatory, we respect the traditional knowledge of the farmers and involve Gram Panchayats in the overall process,” says Mr. Mallikarjunappa K., Chief Programme Coordinator of BIRD-K.

The tree-based farming technique initiated by the BAIF has the same idea of making the best use of the local resources. “Our philosophy is that agriculture should go along with nature. The tree-based farming may affect the yield initially, but we are keener towards the long term profits and sustainability,” he adds.

According to Mr. Patil, the method has helped farmers a lot in risk management. “The farmers who have adopted tree-based farming need not simply rely on a single crop. If one crop fails, some other produce will come to their help. It has not only improved the vegetative cover and soil fertility, but also providing fuel wood, timber, fruits and fodder. If you visit Belagumba village, you will certainly get one or other fruit in any season,” he explains.

Both Gandhiji and Manibhaiji felt that any programme will be successful only when women are brought to the forefront, and one can find active participation of women in all BAIF projects. “May it be livestock development or organic farming or rainwater harvesting, we always try to involve women to the maximum extent. We are sure our programmes will end nowhere if women do not take an active role,” stresses Mr. Mallikarjunappa.



A view of tree-based farming.



The farmer with his rainwater harvesting pond.





The family using drinking water collected through roof-top rainwater harvesting.



Participatory approach

BIRD-K has been carrying forward the Gandhian mission through more than 15 different programmes across 22 districts of Karnataka spread in four regions, namely, Gulbarga, Dharwad, Tiptur and Mysore. Considered 'technically competent authority' by the government, BAIF has built a long-lasting relationship with various departments, and worked as an efficient and trustworthy implementing agency. It has taken various schemes of Departments of Rural Development & Panchayat Raj, Animal Husbandry & Veterinary Services, Agriculture, and Watershed Development, to the hundreds of villages of Karnataka. Its professionalism in programme implementation and transparency in fund management have made various banks, corporate and charity organizations sponsor the activities of the BIRD-K.

Through its livestock development programme, BIRD-K is promoting both local breeds and cross breeds, which has resulted in considerable increase in milk production in the state. 'Parimochana' supported by Chitrapur Math and organic farming project supported by Savayava Bhagya Yojane of the state government, have brought smiles on the faces of thousands of farmers. Under its natural resource management mission, BIRD has covered 493 villages in tree-based farming, and 21,818 hectares of land in watershed management since 1980.

'Sachetana' project introduced by BIRD for providing fluoride-free drinking water has caused a silent revolution, especially in Pavagada, Madhugiri and Sira taluks of Tumkur district. BIRD has helped around 7500 families in these areas to construct rain water harvesting units, as well as getting clean

kitchen and herbal gardens. The 'Navachetana' project has empowered hundreds of families, esp. women by providing financial assistance. The organization provides necessary training towards the effective implementation of all its projects through its well-established training centers at Tiptur, Kalaghatagi and Mundaragi.

BIRD's 500-acre campus in Lakkihalli near Tiptur, demonstrating various applied technologies for sustainable development, is a great place for any farmer or a researcher to visit. Watershed development model demonstrating soil and water conservation measures, roof-top rain water harvesting, dairy, bamboo arboretum, nursery, orchard, ethno-medicinal forest, drip-irrigated coconut grove, energy plantation, experiments with bio-fuel, various composting techniques- everything showcased in the green campus will certainly give an overall picture of the BIRD activities spread across the state.

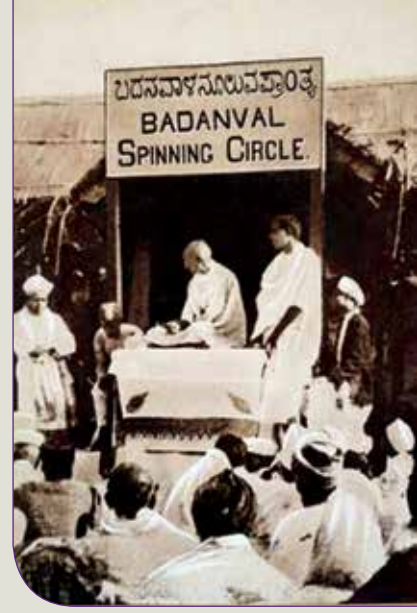
Need for the day

"Be the change you want to see in the world" – this is the great message left by Mahatma for the human world. BAIF, completing 50 years of its walk on the footsteps of Gandhiji, has adopted the message in the true sense, and the BIRD-K has followed the same path. At a time when the Indian villages are reeling under the crises of under development and under employment, the Gandhian philosophy of Gram Swaraj should come as a beacon of light. Whatever may be the degree of industrialization in India, it cannot prosper by neglecting villages. Organizations like BAIF should set a role model for the government while designing and implementing rural development programmes.

Sibanthi Padmanabha K.V. is Assistant Professor & Head, Department of Journalism, University College of Arts, Tumkur

Badanavalu: where the seeds of social shift were sown

Last year Prasanna, the theatre person-cum-activist who has been at the helm of many causes that need the focus and attention of governments to resolve people's problems, started Badanavalu Satyagraha and National Convention for Sustainable Living. The joint campaign of urban privileged and the rural poor, Badanavalu was such a bundle of so many things that augured well in the era of globalization writes Preethi Nagaraj



This tiny village tucked aside by the country roads of Mysuru district had seen better days. In fact, in 1932 Mahatma Gandhiji had visited this place where a Khadi centre was started by a few Dalit women. Since then, in the context of state, Badanavalu had also seen simmering tension between few prominent communities signaling a major void in the social shift that was not complete.

Last year Prasanna, the theatre person-cum-activist who has been at the helm of many causes that need the focus and attention of governments to resolve people's problems, started Badanavalu

Satyagraha and National Convention for Sustainable Living. The joint campaign of urban privileged and the rural poor, Badanavalu was such a bundle of so many things that augured well in the era of globalization.

The village, which is almost adjoining Chamarajanagar is a perpetually drought prone area. A Khadi and Village Industries Production centre was started here by a Gandhian called Tagadur Ramachandra Rao who inspired a few dalit women to share this dream and own up the initiative.

The Khadi centre is still breathing life into the dream of Gandhi's 'swaraj' concept. Badanaval Satyagraha saw many people march through Gejjagalli, Mandakalli, Dadadahalli, Kadakola, Someshwarapura, Ayarahalli, Hadinaaru, Alathuru, Sutturu, Tagaduru, Devanuru to culminate at Badanavalu. While the Badanavalu dreamers marched, people in each village – rich or poor – joined them in whatever little way they could. Offering food, water or shelter and ensuring the ones who marched, carried good memories of grace and affection along with them.

When the march culminated at Badanaval on April 19, 2015; thousands of people poured in from Panchayats were held on different aspects of sustainability throughout the day. Sale demos and prayer meetings saw people's voluntary participation with such great commitment and fervor.

Badanavalu satyagraha was born during the time Prasanna's satyagraha in Gajendragad in Gadag district which was undertaken to bring to light the deeper problems of handloom weavers. At the stages of implementation of Badanavalu satyagraha, actor Irrfan Khan and Narmada Bachao Andolan activist Medha Patkar turned up to show their solidarity towards the issues that the satyagraha was going to showcase. Existing paradigm of development has resulted in forced and focused eradication of local cultures and practices pushing them to the brink, with the sole purpose of serving the few economically strong segments. This has led to political change that would in the due course of time, turn into a curse that would leave the voiceless almost cornered and dead. A social uprising now was imminent. As Prasanna would believe, profiteering would benefit a few at the cost of damaging the 'many' who have a rightful share over such social and societal resources too.

In its spirit, Badanavalu called for a paradigm shift in the current economic model of development which is hugely lopsided and centered around industrialization and urbanisation. Sensible sharing of resources, in other words, equitable sharing of resources against profit-oriented models was the core messaging of the satyagraha.

Preethi Nagaraj is Mysuru based journalist



Photos: Netra Raju



Bapu's Dream Spins Here, Everyday

The Khadi Unit in Bengeri, Hubballi run by Karnataka Khadi Gramodyoga Samyukta Sangha sells more than a crore national flags every year. With 1200 employees working here, this unit aims to expand to meet the growing demand for the tri-color.

Mahatma Gandhi's dream of boosting the Indian cottage industry is being lived here everyday. Every worker who steps in here has feeling of national integrity as this centre in Hubballi produces highest numbers of national flags in India.

The Khadi unit in Bengeri of Hubballi city is run by Karnataka Khadi Gramodyoga Samyukta Sangha (KKGSS). Established in 1957, the unit has been manufacturing the national flags since 2006. The unit enhanced the numbers of flag produced here as the khadi units in Garag of Dharwad and Bagalkote were finding it difficult to get skilled workers to manufacture the flags. In the year 2006, the central government provided a grant of Rs 55 lakh to Bengeri unit and afterwards the unit has never looked back.

In the last five years the unit has produced and sold more than 5 crore Indian national flags of different sizes. The KKGSS has a selling outlet in Harsha Complex of Hubballi where other khadi produces such as shirts, kurthas, silk shirts, saris and bedspreads are for sale. Similar outlet in Gandhi Bhavan in Bengaluru is most visited khadi shop in state capital. The Bengeri unit has four khadi selling outlets in Bagalkot district as well.





Today the units makes large numbers of khadi produces and also catering to several ministries, institutions and schools. Nearly 10,000 school uniforms are made here annually and in the coming years the numbers are expected to rise. The state government too has

mixture of cotton and khadi material is procured from the villages of Bagalkot and Dharwad districts and the tri-colour gets the final shape in the khadi unit at Bengeri.

The unit has different sections to produce national flags in such large quantity. All the sections have to work in tandem to meet the deadlines. During Republic Day and Independence Day, the demand for tri-colours increased reducing the stocks. Last season (2015-16) the unit has sold 1,55 crore flags across the country.

“Similar production and sale numbers are persisting for the last few years and we may even have increase in sales. The government has made it mandatory that the Gram Panchayat and Zilla Panchayat offices must change the National Flag once in three to four months. This means that GP and ZP units have to buy about three flags per year,” says B S Hiremath, Secretary of KKGSS.

“During 2014-15 the unit sold 1.10 crore flags and in 2013-14 it sold 1.33 crore flags. The unit also sends the flags to Khadi emporium in Bengaluru along with other khadi produces. Most of the tri colours that are sold in Indian metros are produced in our unit,” he adds.

There are 97 khadi institutions and 109 khadi gramodyog unions in Karnataka which have employed 11,000 people in various segments. The khadi institution in Bengeri has 1,200 employees working in Hubballi and Bagalkot units. Workers from 22 villages in Bagalkot have been involved in preparing the khadi and the institution has taken up several programmes for the benefits of their workers.

“We have insured all our employees under the new scheme of Central government. We also provide scholarship for college going students of weaver families. Rs 1,500 is given to each student for a period of three years during the highschool and college days, irrespective of their performance. We are also taking up health check up camps for our employees. We also give financial assistance for our employees to build homes,” he adds.

The Bengeri unit is run by a committee which is elected once in three years. Secretary B S Hiremath is associated with Bengeri khadi unit for the last 33 years. The unit is now trying new produces such as files and papers prepared by recycling the used papers. A team of 30 women is dedicated for the new unit which manufacture paper files which are available in select khadi centres.



Education for self-reliance

Gudleppa Hallikeri had a great admiration towards Hosaritti, his native place. He had a wish to establish a gurukul reflecting the principles of Mahatma Gandhi for the children of rural areas. M. Junjanna gives an account on Gandhi Gramina Gurukula founded by Gudleppa Hallikeri. It is a heaven for rural children of the region.

Hosaritti, on the banks of river Varada, is the tapobhumi of great ascetics Guddali Mahaswami and Dheerendra Mahaswami. Hosaritti Gandhi Ashram founded by Hallikeri Gudleppa during Indian freedom movement in 1928 has been a political gymnasium over the years. It is a sacred land where martyr Mahadeva Mailara sacrificed his life during the Quit India Movement of 1942.

Gudleppa Hallikeri had a great admiration towards Hosaritti, his native place. He had a wish to establish a gurukul reflecting the principles of Mahatma Gandhi for the children of rural areas.

Hallikeri Gudleppa dedicated the honorarium he received from his friends and well wishers during his sixtieth birthday for the establishment of this rural gurukul.

Hallikeri, a great admirer of education, visited various famous residential schools across the country, met the academic experts and collected information on self-reliant education which would be useful to rural children. Ma. Gu. Handral, who had been trained in life-education in Varada Ashram, designed a special plan for this gurukul.

After getting the approval from Government of Karnataka, the Gandhi Gramina Gurukul was started in Hosaritti on the occasion of Gandhi Jayanthi on October 2, 1984. The gurukul has a spacious campus of 32 acres and as three tube wells with 10 HP-capacity pumps. Coconut, fruits and vegetables are grown here.

Gandhian dream realized:

Gurukul education gives our children the courage of claiming themselves Indians. The source for this nerve is the education of self-reliance that teaches one to wear only those clothes prepared on one's own, and to eat only that food grown on one's own.

There is no blind imitation of the West here. It provides such an education necessary for India, which makes children to live as Indians, to root out internal clashes, to have scientific and progressive temperament. It is indeed a beacon of hope for those talented rural students who could not continue their education due to their financial condition.

The gurukul provides education from the primary level. It has Karnataka state syllabus from class 5 to 10. In addition to the formal education, the students are given training in gardening, agriculture, threading, weaving, sericulture, dairying, modern farming, and even computer skills. Further, special attention is given towards improving the quality of students, moulding their character, achieving physical and intellectual development, creating civic sense, patriotism, self-reliance, righteousness and a tendency for simple life.

The gurukul has a system of conducting special classes for those children lagging in their studies. It has a record of achieving 100 per cent results in SSLC till date. Selection of children for the national-level young

scientists' awards, President's honour in Scouts, laurels at the state and national level in sports are some of the regular achievements. Special training is also given on the messages of Mahatma Gandhiji, Red Cross and Bharat Sevalal. Well-equipped school buildings, student hostels, spacious play ground, beautiful garden and clean surroundings are some of the salient features.

The gurukul also has a well-equipped science lab, library and a reading room. The national festivals are regularly celebrated. There will also be frequent cultural programmes and guidance from experts.

Educational tours are regularly conducted. There is a Balasabha to conduct debates for students. Balasabha is also a forum through which students represent the gurukul in various cultural programmes. Interestingly, students themselves handle a shop under the guidance of their teachers that provides them necessary materials.

Harmonious life:

Students are independent in carrying out their duties even in the hostels. The students themselves clean the hostel, toilets, bathrooms and kitchen on a rotation basis. They lead a harmonious life of equality and brotherhood. There is a calm and beautiful environment where students from different regions and classes coexist by following the rules of the gurukul. Exams are conducted here as per innovative methods and the results are communicated to the parents. The suggestions of the parents are also considered.

The students are provided with khadi uniform, food, textbooks, note books, stationery items, soaps and toothpaste free of cost. They have cots in their hostels. No fee is collected.

Students of Gandhi Gramina Gurukula spinning charaka. They are involved in the farming activities as well as dairying too.



Hallikeri, the pioneer of educational thoughts

The 111th birth anniversary of Hallikeri Gudleppa, the well-known Gandhian and karmayogi, was celebrated with much ado recently on June 6 in his native place Hosaritti. Hallikeri believed that only education will make the world empowered. He is an inspiration of various educational institutions across the state.

Gudleppa Hallikeri is a rare personality that the state has seen. He is the karmayogi who was influenced by Mahatma Gandhiji and dedicated his entire life for the freedom movement. Patriotism was in his blood from his student days themselves.

Hallikeri got upset at the superstitions, ignorance, illiteracy and blind beliefs spread across the state. He thought that the society had been suffering from a lot of problems like hunger and poverty because of these aspects. He felt that education was the power and it would be the only solution for all the problems in the country. Thus, he became an inspiration for the establishment and growth of various educational institutions.

His efforts towards establishing a Medical College in Hubli as early as 1947 are worth noting. The Karnataka Medical College that was started in 1960 has grown big in health services. It was Hallikeri who played a great role in establishing Jawaharlal Nehru Medical College in Belagavi. His efforts in establishing and developing the Gudleppa Hallikeri College in Haveri are also worth appreciating.

Nijalingappa College in Bangalore and College of Business Management are the two landmarks for the educational philosophy of Hallikeri. The speciality of these institutions is that they were inaugurated by the then President of India Dr. Radhakrishnan.

Dakshin Bharat Hindi Prachar Sabha in Dharwad too reminds us the name of Hallikeri.

Out of gratitude for his native place Hosaritti, he established and developed Nada Rashtriya Shikshana Samsthe in as early as 1960. The primary school, G V Hallikeri High School, G V Hallikeri Pre-university College, the subsidiaries of Nada Rashtriya Shikshana Samsthe, have created an impression in spreading the fruits of education. All these centres of education have proved a boon for the talented rural children. The continuous efforts of the management and staff have resulted in a lot of achievements. Students come in search of these institutions these days.

The Gandhi Gramina Gurukula residential school that was established in 1984 by using the fund offered by the public during the 60th birthday of Hallikeri has become a Heaven for the rural children of the region. As many as 240 students from classes 5-10 are getting free education, boarding, food and all other facilities here. The institution that functions under the special scheme of the government provides practical training in sericulture, farming, weaving, dairying, horticulture as per the Gandhian ideals apart from the formal state syllabus. Forty meritorious students from rural areas are selected for the 5th standard through an entrance test.

The Gandhian-model educational institution has been glowing across the state due to the care and efforts of Dr. Deenabandhu Hallikeri, the eldest son of Gudleppa Hallikeri, Dr. Chitharanjan Kalakoti, former MLA, Basavanneppa Gaurimani, an agricultural visionary, academicians Gopanna Kulkarni and Veeranna Chekki and all other staff members.

M. Junjanna is Assistant Director, Information and Public Relations Department, Haveri.





Hudli: A Khadi village

*The Khadi Society of Hudli is an engrossing case study to understand the survival, growth and development strategies of the cooperative movement. It also has implications for the future growth of the cooperative movement writes **Gurunath Kadabur***

Spinning wheel and the plough or rather the farming implements are the strengths of the nation. They reflect the spirit of true nationalism. So believed the father of the nation, Mahatma Gandhi, who dreamt of building a strong and modern India by using these tools.

The credit for realizing this dream goes to Hudli village, situated near the popular tourist destination of Gokak Falls and about 30 kms from the border town of Belagavi in Karnataka.

Inspired by Gandhiji's ideals, veteran freedom fighter Gangadhar Rao Deshpande, who was born on March 31, 1871 and passed away on July 30, 1960 at the ripe old age of 89, was instrumental in starting the Khadi movement in the then Belgaum district way back in 1923.

Fondly remembered as the "Lion of Karnataka" for his pioneering work in spreading the Khadi movement in South India along with his contemporary Rajaji in the

then Madras State, which later became Tamil Nadu. Lala Lajpat Rai, who was hailed as Punjab Kesari and Andhra Kesari T Prakasham were the two other freedom fighters to be honoured with similar titles.

Today, Belagavi district has emerged as a hub cooperative movement in the State.

After learning about the great strides taken by the Khadi movement, Mahatma Gandhi decided to pay a visit to Hudli village on April 17, 1937. Over 10,000 people from far and near congregated at the village for a "darshan" and to hear their beloved Bapu. This was incidentally the last visit of the Mahatma to Belagavi and Karnataka!

Gandhiji stayed at the Kumri Ashram, established by Deshpande, in the village for a week! Gandhiji's visit to Hudli to participate in the third annual conference of Gandhi Seva Sangh – attended by all the leading lights of the freedom struggle except Pandit Jawaharlal Nehru - turned out to be truly historical and memorable.

Karnataka Lion, Khadi Bhageerath!

Deshpande was one of the four chief lieutenants of Lokmanya Balgangadhar Tilak along with N V Kelkar, Dadasaheb Kharpade and Kaka Baptista.

When Tilak started his Home Rule League, Gangadhar Rao Deshpande was nominated as one of the Vice Presidents and also to the Bombay Assembly by Tilak in 1920. Mahatma Gandhiji had affectionately termed Deshpande as "the great Gangadhar Rao!"

Apart from the title of "Karnataka Lion,"



Deshpande was also labelled as the “Khadi Bhageerath of Karnataka” for being the foremost exponent and champion of Khadi in South India.

He had founded the Kumri Ashram, which turned out to be the cradle of many a valiant freedom fighters. In fact, Mahatma Gandhi had established the Sabarmati Ashram, Bardoli by Sardar Vallabhbhai Patel, Tiruchengode by Chakravarti Rajagopalachari or Rajaji, Sevapuri by Acharya J B Kripalani and Sadaqat by Babu Rajendra Prasad around the time of founding the Kumri Ashram.

Deshpande also has the distinction of establishing the daily newspaper, “Dhureena” in Kannada, “Rashtramat” and “Lokmanya” in Marathi. He had also played a key role in establishing the leading Kannada daily, “Samyukta Karnataka.”

Bapu’s Stay at Kumri Ashram

Bapu, as he was fondly addressed by one and all, had visited Hudli on April 17, 1937 and stayed at the Kumri ashram for a week. Inspired by the Mahatma’s ideals and the subsequent developments helped the humble villagers to become the harbingers of transforming Hudli into a Gandhi gram. Not just

that. The village has emerged as a model “Khadi gram” or village in the entire country.

The Hudli Khadi and Gramodyog Sahakari Utpadak Sangh Limited, the dream child of Mahatma Gandhi, that started its activities six decades ago, has now progressed to obtaining the coveted ISO 9001-2008 certification.

This model society has been continuously earning healthy profits! It has earned laurels from the Khadi and Village Industries Commission and the Cooperation Department by being awarded “A+” and “A” Grades respectively.

The Beginning

Deshpande and his friends and followers were the harbingers of the launch and spread of Khadi movement in Belgaum district and other parts of the State from 1923 from Kumri and from Hudli village from 1925 onwards. Among the Gandhians, who played stellar roles in the promotion of Khadi, were Ramachandra Vadavi, Pundalikaji Katagade, Thimmappa Nayak, Anna Basappa, Vamanrao Bidari, Annu Guruji and Gangadhar Yamakanamardi.

However, the activities of freedom struggle like defiance of laws and salt sathyagraha led to raids on the Kumri Ashram and arrest of several key personalities. Consequently, the Khadi activities had to be carried out by the Charaka Sangh between 1934 and 1944. Pundalikaji Katagade formed the Gram Seva Samiti in 1944 for Khadi production and carried on the Khadi mission till 1954.

But it was only in 1954 that Khadi spinning and production activity was formalized into a cooperative Society under Deshpande’s leadership. Thus, the Khadi and Gramodyog Utpadak Sahakari Sangh (K&GSS) Limited came into being on March 29, 1954.





The K&GSS was established by Deshpande and 11 founding members – G M Malagi, B C Yamakanamardi, K M Totagi, B N Bhooshi, N Y Thukkara, V N Kadam, G C Patil, R B Badiger, M B Majjagi, M L Malagi and S A Malagali – with a paltry share capital of Rs 500 with nine members and 10 producers along with two employees.

Success Story

Today, over a span of six decades, the Society has progressed to an impressive working capital of Rs 6.67 crore and is proud to provide gainful employment to over a thousand poor girls and women in the entire Belagavi district. The share capital has now climbed to an impressive

Rs 2.86 crore. With a net profit of Rs 14,77,105 during 2015-16, the Society's Reserve Fund has touched Rs 5.72 crore.

The Khadi Society of Hudli is an engrossing case study to understand the survival, growth and development strategies of the cooperative movement. It also has implications for the future growth of the cooperative movement.

Healthy and systematic progress in all sectors, earning continuing profits every year since inception and no claim business are the hallmarks of the Society.

It has five retail outlets – two in Belagavi, one each in Gokak, Sankeshwar and Hudli

Proving that even cooperative institutions can be successfully run on modern management principles adopting the technological tools, the Society has demonstrated that it is ready to step into newer areas. It ventured into manufacturing gobar gas plants as early as in the 1960s when the idea was yet to catch up. It has now grown into a big behemoth having erected over 20,000 bio gas plants in Belagavi district alone. It also pioneered into e-commerce sphere with GoCoop.Bangalore.

The Society has established itself as a popular brand for its pickles, fruit pulps and toiletries, including agarbattis. The Khadi products, spun yarn, fabrics and apparels, sarees etc produced and marketed by the Society have earned a loyal following and constant demand in the market. The Society's carpentry-cum-engineering division has its hands full with round the year demand for supply of gobar gas plants. Not content with its dominance in the Khadi and village products, the Society has taken upon itself the obligation to fulfill the social responsibility and community services by embarking on projects related to adult education, education about HIV, alcoholism and primary education.

Awards and Recognitions

The K&GSS has been recipient of various awards in the last six decades. It bagged the first prize for quality and taste instituted by the Government of Karnataka for its lemon pickle; Khadi Village Industries Commission, Bombay awarded the best Gobar gas plant manufacturing society of India; the Government of Karnataka awarded the society a cash prize of Rs. 1,00,000 as the best cooperative society of Karnataka 2011 and "Sahakari Ratna" award to its president Gangappa Muddappa Malagi. The President and Secretary V A Balakundi were also conferred the national awards in 2012-13.

The Society has been selected by the Government of India for implementing the Centrally sponsored "Spoorthi" Yojane from 2016-17 with a grant of Rs 1.32 crore. Under the Yojane aimed at strengthening Khadi and village industries, a cluster with common facilities for innovation, technology upgrading, packaging, processing, testing and e-commerce besides facilitating links to national and international markets, according to sources in the Department of Industries and Commerce will be provided.

Procurement of 100 spinning wheels and raw materials, training to staff, renovation of Khadi Bhavans and provision of other infrastructural facilities are also part of the scheme, explained Secretary Balakundi.

*Gurunath Kadabur is Senior Assistant Director,
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Namma Grama, Namma Yojane **A step forward to Gram Swaraj**

*Namma Grama Namma Yojane, a new initiative by Government of Karnataka enables people participating in preparing action plan for development of their village. This a step towards realising Gandhiji's concept of Gram Swaraj writes **Venkatesh Navale.***

Gandhiji believed in Gram Swaraj, i.e; villages themselves should become republics. Each village should be basically self-reliant, making provision for all necessities of life - food, clothing, clean water, sanitation, housing, education and so on, including government and self-defence, and all socially useful amenities required by a community. Panchayath Raj is one such system, which was first adopted by Karnataka, later replicated throughout the country. During past three years Government has given utmost priority to the empowerment of Panchayatraj Institutions.

Realising the gap between the schemes thrust upon the Gram Panchayats and the ground needs, Government has taken up a revolutionary steps to adopt bottom top approach in planning.

“Namma Grama Namma Yojane- Our village Our Plans” aims to prepare action plan for each Panchayat keeping in mind the ground reality, the needs to be fulfilled. The beauty of this programme is that it ensures community participation.

People participate actively in deciding what should be the vision of development of their village. So, the programmes and schemes planned will be owned by the community, which ensures effective implementation of the schemes.

Under “Namma Grama Namma Yojane” programme, 122 Gram Panchayaths in Gadag district have proposed works worth Rs. 3421 Crore for next five years. Based on the Human Development Report of each Gram Panchayath,

RDPR Minister addressing the gramasabha in Beladhadi Gram Panchayat, which was held to finalise the action plan for the development under Namma grama Namma yojane



and enabling people to decide the works to be taken up for their village.

Development of Roads, water facility, buildings and other such works are taken up on priority. On the other hand the issues such as Children's and public health, women's empowerment, skill development for youth, enabling skilled workers to avail loan facility, facilitating farming activities, women's daily activities, sanitation and

and holding several meetings in the locality, ward level and then in the Gram Sabha, Community under the leadership of elected representatives, with the guidance of the officials decides what work has to be taken up and prepare action plan based on this.

This was evident in the Gram Sabha held to give a final touch to the action plan at Beladhadi Gram Panchayath in presence of Minister for Rural Development and Panchayath Raj, H.K. Patil. Various issues were highlighted in this discussion about the development vision. The list of works took shape of proposals and the resources to be allocated from various authorities such as ZP, TP and various departments were identified with the coordinated effort of the villagers, Peoples representatives and Officials. Each Gram Panchayath is following this process,

cleanliness of Tanks and water supply sources etc as well as issues such as students' attendance in school, vacancies of teachers' posts etc. which need to be addressed, but don't require any monetary support are also discussed in this programme.

This holistic approach makes Namma Grama Namma Yojane close to people's heart and enhances faith in the Panchayath Raj system. This programme enables people to address their needs and problems without approaching the district head quarter or the State capital. H.K.Patil, Minister for Rural Development and Panchayath Raj hopes that people will realise the prominence of this programme and stop looking for others to solve their problems; rather find solutions themselves. This was the concept of Gram Swaraj envisaged by Gandhiji.

Venkatesh Navale is Assistant Director, Department of Information Public Relations, Gadag.

Towards society free of substance abuse

Alcoholism is one such bane to the society, which makes poor, the poorer in wealth as well as health.

Akhila Karnataka Janajagruti Vedike of Belthangady in Dakshina Kannada District founded by Dr. D. Veerendra Heggade has brought back smiles on the face of thousands. Chandrasa Charamdi outlines the activities of the Vedike, which is all set to bring together all the de-addicted on the occasion of its 1000th de-addiction camp.

"The drinking habit destroys the soul of man and tends to turn him into a beast, incapable of distinguishing between wife, mother and sister. I have seen men who forget this distinction under the influence of liquor."

-M.K. Gandhi in Harijan, 9-3-'34

This is a common scenario at present too. Many times family members don't know how to free their near and dear ones from alcoholism or substance abuse. Akhila Karnataka Jagruthi Vedike of Belthangadi in Dakshina Kannada District has been the light at the end of the tunnel for such families for over two decades. This forum has been organizing de-addiction camps throughout the State and thousands have been freed from the clutches of alcoholism and have started a new life.

This forum has been working towards educating people about the evils of substance abuse in towns and villages, apart from organizing Community de-addiction camps scientifically. Every year 150 camps are organized throughout the State and providing opportunity for more than 10,000 people to be free from alcoholism. In each camp, the addicts are treated by experts and psychologists. Women's camps are organized for women, who want to free their dear ones from this evil secretly.



Jana Jagruthi Vedike identifies Drunkards and persuades them to undergo treatment in its Alcoholic De-addiction Camps. They are given treatment to their physical and Psychological problems. They are encouraged to live without Alcohol. They are made to understand the real happiness in life through counseling, talks, sharing of experiences, discussion in the camps etc., So far 990 de-addiction camps have been organized, benefitting 65,640 persons in 25 districts of the State.

Now Jana Jagruthi Vedike is all set to organize a huge convention of de-addicted persons on the eve of Gandhi Jayanti in Dharmasthala to commemorate the 1000th de-addiction camp. It is heartening to note that, those benefitted by the camp are motivating their friends and relatives to join the camp and get rid of alcoholism.

• Activities of Camps :

De-addiction camp is for a duration of 08 days. About 40 to 80 alcoholics are admitted to the camp. All should remain throughout the camp compulsorily. The routine begins with Yoga/Exercise in early morning followed by prayer, meditation, sharing of experiences, Guidance of previous campers, talks by resource persons, discussion, counseling, medical checkup, treatments, sports and games competitions, talents show, Bhajane & entertainment programmes. The festive mood of the camp looks like an adult intensive education programme with a difference.

To keep the campers in touch with the family and know their welfare as well as the problems at home during the camp, it is made compulsory for the family members of the campers to bring lunch to the campers. The Breakfast, the dinner and coffee is served at the camp. The total expenditure of the camp amounts to one lakh. These expenditures are met through the generous contributions from the general public, local organizations and the Jana Jagruthi Village committees. Each camper is also insisted to pay a nominal fee of Rs. 500 for the entire camp.

Family Counseling:

Usually there are a number of problems found in the family of an alcoholic. Sometimes the quarrel between husband and wife is the reason for one to become an alcoholic. The camp is also a platform to solve such problems. The family counseling is



also done to the women members of the family who bring lunch boxes to the campers. They are made to understand the problem of an alcoholic, his attitude, the way to be followed to take care of him during the post camp period and also the role of women in keeping the family away from alcohol. The success of this type of De-addiction camp is based on the family counseling programme of the camp.

Follow-up Action :

After the camp once in a week the campers are asked to meet in small groups at their villages in the evening. They will share the idea with the other members of the group. Observations are noted on their routine activities and the changes in their attitudes. These groups are called as “Nava Jeevana Samithis” (New life groups). The Nava Jeevana Samithis weekly meetings encourage and boost the determination of each one to keep away from liquor. People understand the reality and desire to regain the lost prestige and progress in life.

The success percentage :

As per the survey conducted 70% of the campers completely kept away from liquor and now lead a dignified life. 30% went back to their previous status and taking liquor again.

The demand to conduct more and more de-addiction camps is also an indication of the success of the camp. The involvement of the de-addicts in identifying and encouraging other alcoholics in the village to undergo treatment is an evidence to the motivation created during De-addiction camps. It is also observed that inspired by the inmates of the de-addiction camp, many more people are motivated to get rid of alcoholism.

Other Activities:

To create an addiction free society, the Forum has been organizing “Swasthya Sankalpa Programme” to create awareness among the students. More than a lakh students are covered under this programme, and motivated to keep away from substance abuse.

Activities of Akhila Karnataka Jana Jagruti Vedike

- Managing programs throughout the state.
- 28 District forum, 9 taluk forum, 112 zonal forum and 273 grama samiti's are in existence.
- Organization of Jana Jagruti through 9000 active volunteers.
- 914 de-addiction camps organized and 60481 addicts treated in 28 districts of the state (upto March 2016).
- 3107 Navajeevana Samitis have been formed by de-addicts (upto March 2016).
- Every year 1.25 lakh students awakened to the hazards of bad habits through Swasthya Sankalpa programme.
- Every year, on the day of Gandhi Jayanti meaningful and special workshops are conducted. De-addicts are felicitated on the occasion.
- A unique training is given to the members of Gram Panchayat to take up value based political decisions for progress, through Grama Swasthya programmes.
- In addition, every month Akhila Karnataka Janajagruthi Vedike organises special de-addiction camp at S.D.M. Hospital, Laila, Ujire and 3278 people were benefitted from 73 special camps.

“Grama Swasthya,” Special Training camps are organized for elected representatives to facilitate them to bring in value based reforms and decision.

Akhila Karnataka Janajagruthi vedike is the brain child of Dr. D. Veerendra Heggade, Dharmadhikari, Shri Kshetra Dharmasthala and Chairman of Shri Kshethra Dharmasthala Gramabhivruddhi Yojane. He realized the need to de-addict the alcoholics to make hundreds of families live in peace and began a movement against alcoholism in 1991. It was institutionalized in the name of Akhila Karnataka Jana Jagruti Vedike, which has been working towards creating a society free of substance abuse with the guidance of Dr. H.L. Manjunath- Executive Director of SKDRDP Dharmasthala and successful implementation by Vivek V. Pais- Director of Janajagruthi Vedike.

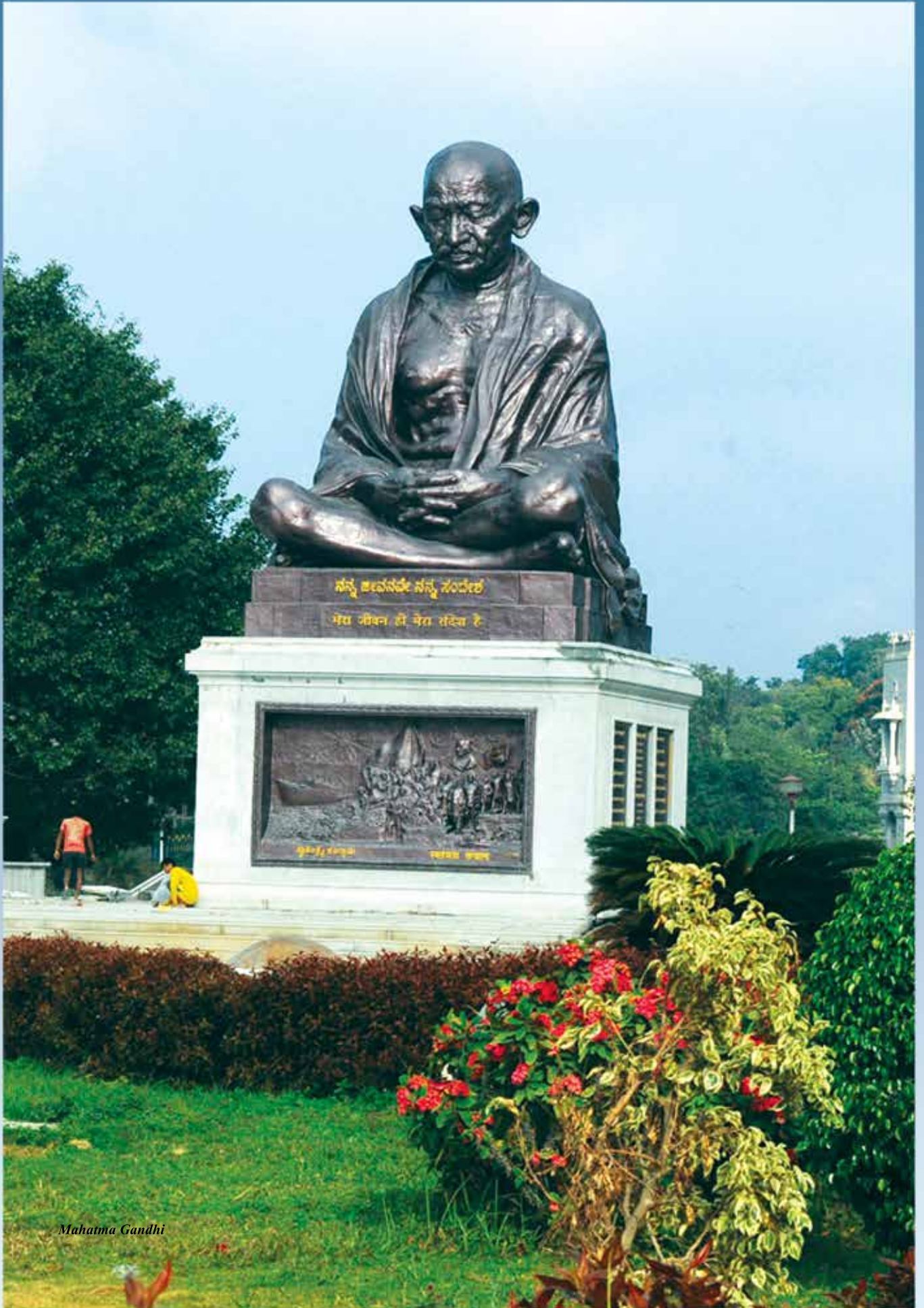
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